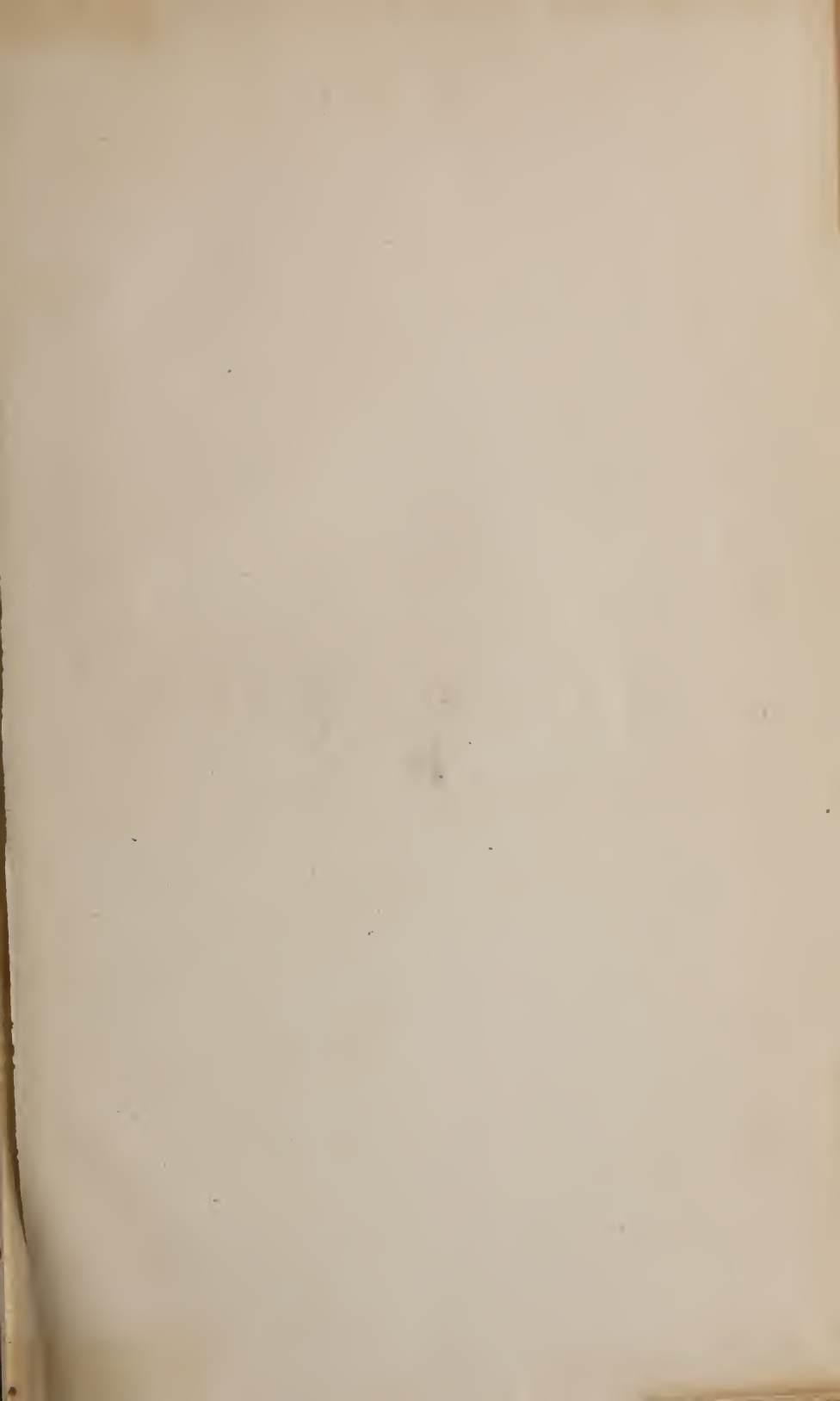


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## CHRISTIAN WORLD.

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THE EVANGELICAL ALLIANCE: ITS FIFTH  
MEETING.

The Fifth Evangelical Alliance Conference is to open on the 2d of September, 1861, at the City of Geneva, in Switzerland. It will in fact have commenced its sessions before the present number of our CHRISTIAN WORLD can reach our most distant subscribers. The nearness as well as the importance of this event will justify us in appropriating a few pages to some notices and remarks concerning a great movement, which may well be considered one of the most striking and characteristic of our times.

It is probable that among intelligent Christians, all the world over, in all ages, the conviction has often forced itself on their minds that there was need of a far greater degree of unity in doctrine, as well as of fellowship and communion, than has prevailed since the first century. Certainly this feeling has extensively existed in the hearts of evangelical Protestants in many countries—and in none more than England and America—almost from the commencement of the present century. The formation of the Bible Societies, and other religious Associations, in which Christians of all communions may heartily unite, has greatly tended to develope this yearning of sincere and intelligent followers of the Saviour for more intimate fellowship with all those who profess and love His name. These Christian Associations have in truth been both a precious effect and an effective cause of this great movement in the direction as well as in the behalf of Christian Union.

Years ago, this subject began to be agitated and discussed in this country. One of the earliest and ablest advocates of the attempt to bring the various branches of the one true Church of Christ into closer relations with each other was the Rev. Samuel S. Schmucker, D.D., at present and for many years Professor of Theology, in the Theological Seminary of the Lutheran Church, at Gettysburg, Pennsylvania; and no one more heartily entered into the measures which at a later day were attempted. But the suggestion to form an "Evangelical Alliance" on the plan which was ultimately adopted was first made in the autumn

of 1843 by the Rev. Dr. Bacon of New Haven. Upon the return of the writer of this article from Europe at that time, Dr. Bacon came down to New-York, and communicated to him his views on the subject—views which comprehended in almost every particular the various objects whose accomplishment has now been prosecuted for fifteen years. At his request, the writer brought the subject before the mind of the Rev. Dr. Merle d'Aubigne of Geneva, and requested him to bring it before the brethren of that city and of Switzerland. This he did, both in fraternal conferences at Geneva, and also at the Synod, or assembly of Swiss pastors, at St. Gall, in the Summer following. At their request, the distinguished Professor went over to Great Britain in May, 1845, and brought the subject before the General Assembly of the Free Church of Scotland and other bodies in that country. In the meantime, the late excellent John Angell James of England, to whom the Rev. Dr. Patton of New-York, had written on the subject, had begun to agitate the matter among the Independents, and in other ways, in that part of the Island. The result of this double movement was the convoking of a large and interesting assembly of Christians of different denominations in Liverpool in the autumn of 1845, in which the Rev. Dr. Candlish, and other distinguished brethren from North Britain and from England, took a prominent part. It was this meeting that first gave something of shape to the movement, and led to the holding of another in London, in the Spring of 1846, that was charged with the duty of making the needful preparations for holding the great Œcumenical Council or Conference which was held in that city in August of the same year.

The preliminary movements and meetings among our British brethren, of course excited similiar and corresponding action in other lands, and when the time came for holding the great meeting in London of evangelical Christians of all parts of the world, a large deputation went over from America, and a goodly number of excellent brethren came from the Continent, who, united with brethren from the British Isles and the British Possessions abroad, formed an assembly of many hundreds, composed of Pastors, Professors, Missionaries, and lay-officers of the various Protestant Churches.

In the preceding statement our readers have a brief sketch of the origin of the great Evangelical Alliance movement of our times. We now proceed to give some account of what has been done.

The meeting in London in August, 1846, lasted a fortnight, and was in every sense a very memorable one. A brief Statement of Doctrines, in nine Articles, was adopted. It comprises the fundamental things in the Christian Faith in which all, or very nearly all, evangelical Christians throughout the world are agreed. In addition to this,

the great principles of action for the regulation of future meetings were agreed to. The scheme for a grand Evangelical Alliance for the entire world was formed, but not finally acted on. But provision was made for the formation of Branch Alliances in all parts of the Protestant world, as well as in extensive Missionary Fields, such as Turkey, India, etc. Much time was daily spent in reading the Scriptures, exhortation and prayer. Many meetings were held in different sections of London, and in some of the suburban districts. At this wonderful meeting, there were present Episcopalians, Presbyterians, Wesleyans, Baptists, Congregationalists, Lutherans, Moravians, German Reformed. English, Scotch, Welch, Irish, American, Canadian, French, German, Swiss, Dutch, and Italian brethren were present in these interesting scenes. Nothing occurred in any way to interfere with the most delightful harmony, save the introduction of the question of Slavery, (some of our English brethren being desirous that slaveholders should be excluded,) which in fact prevented the formation of a general Œcumenical Alliance.

As a fruit of this first general meeting, Branch Alliances were formed in the United States, in France, in Switzerland, South Germany, North Germany, and in some missionary fields. The American Branch existed several years, and undoubtedly did much good. An interesting monthly periodical, called THE CHRISTIAN UNION, was published during three years, chiefly through the exertions of the late excellent Mr. Hueston. Meetings were held in several places, many addresses were made, a good deal was published on the subject, and much interest was for awhile excited, greatly through the efforts of the late Rev. John Beach. But the agitation of the question of Slavery in the great meeting in London, in 1846, and in the early meeting, of the American Branch, concurred with other circumstances to prevent that Branch from having much vigor, and for several years it has scarcely had an existence. Indeed it was felt that in this country where there is no dominant Church, or Church "supported," or even "favored" by the State, and where, consequently, all Religious Communions stand on the same level, there was not much room for *such* an Alliance, or work for it to do. The AMERICAN AND FOREIGN CHRISTIAN UNION, which was formed in 1849, less than three years after the meeting in London, has in fact performed some of the functions of the Evangelical Alliance, especially by diffusing in the churches more full information respecting the general religious movements of the age, and by making known the insidious and encroaching movements of Rome, and endeavoring to excite to the proper efforts to counteract them.

But whilst the Evangelical Alliance movement has not had the success in this country which was desired and even hoped, it has unques-

tionably done immense good in Protestant Europe and Australia, as well as in India and Turkey. In England, in France, in Switzerland, and in Germany, the Alliance principle has a vitality that makes it a glorious reality.

In 1851, the English Branch of the Evangelical Alliance, invited their brethren of all the other Branches, to join them in the celebration of the Fifth Anniversary of their organization. As this meeting occurred in the last August and the first days of September (as did the meeting in 1846,) whilst the "World's Fair" was holding in London, a large number of delegates and well-reported brethren attended on that occasion. The number of countries represented was even greater than at the meeting in 1846; the number of attendants was also large. This, too, was a great and good meeting. A new feature was introduced into it, namely, the presentation of written reports on the State of Religion, the progress of Romanism, Infidelity, and of error of any sort, in the several countries of the world, especially those that are Protestant. These reports have been collected and published, and already the world has the benefit of three such volumes, one having been issued after every successive general meeting.

The third great meeting of the Evangelical Alliance, was held in the autumn of 1851, in Paris, under similar circumstances, namely, the holding of a "World's Fair" or "Nations' Industrial Exhibition" that year, in that city. This, too, was a great and good meeting, and far better attended by Christians from the Continent than either of the two preceding London meetings.

When the late King of Prussia, Frederick William IV. heard from the celebrated Rev. F. W. Krummacher, D.D. an account of the excellent meeting at Paris, he insisted that a similar meeting should be held in the Capital of his Kingdom, at as early a day as possible. Accordingly the fourth great Evangelical Alliance Conference was held in Berlin, in September 1857. On many accounts this was the most interesting and important of all the four meetings, which have up till now been held. There were about 900 brethren present from Germany, almost 200 from the British Isles, and 25 or 30 from the United States. France, Switzerland, Italy, Spain, Belgium, Holland, Denmark, Sweden, Russia, Austria, and Canada were represented. There were even three brethren from Asia, three from Africa, and three from Australia! The public services were mainly conducted in German, but occasionally in French and English. The Reports were made in one or the other of these languages, but mostly in German and French.

No such meetings of Christians have been held since the earliest Ages—perhaps not even then—whether we consider the number of the persons present, the purity of their doctrines, or the piety and zeal of



their lives. The principle which has pervaded all this movement is very simple. It is the earnest maintainance of the "Faith that saves," united with mutual respect for conscientious opinions and even scruples. The glorious oneness of all true Christians has been wonderfully made to appear in them, and unity in the faith, on the part of all true Protestants, has been clearly established, the misrepresentations of the Roman Catholic doctors and writers to the contrary notwithstanding.

The great objects of the Evangelical Alliance Conferences have been four. 1. The definite and conscientious expression of the oneness of all true Christians in the faith of the Gospel. 2. The offering up of much united prayer for the Kingdom of our Lord. 3. The bringing together of a great amount of valuable information, of universal interest respecting the progress of the Gospel in all parts of the world. 4. The concerting of measures of resistance to the two great enemies of true Christianity, namely, Romanism and Infidelity. That much has already been done for the accomplishment of these great ends it would be easy to show. In Europe, the English Branch taking the lead, a great deal has been attempted, and with success, to secure the right of conscience, and of religious worship, for Protestants in Papal countries, and for Roman Catholics in Protestant ones,—a fact of which the governments of Mecklinburg, Hanover, Prussia, (Tuscany and Naples, now no more, thank God!) Spain, Sweden, and Denmark, have certainly not been ignorant. The good influence has been felt even in Turkey and Syria. Great good, too, has been done in making Christians better acquainted with each other, and with each other's true opinions and religious life; whilst earth has witnessed few scenes comparable with those "Communion Seasons," seen in London, Paris, and Berlin, when Christians of so many nations and different churches, and speaking so many languages, sat down together around the Table of their blessed Lord and Master. Such a sight has been enjoyed by none so fully as by those who have had the privilege of attending these wonderful meetings. The great principle that has pervaded this entire movement is well expressed in the beautiful formula of St. Augustine: IN NECESSARIIS UNITAS, IN NON-NECESSARIIS LIBERTAS, IN OMNIBUS CARITAS.\*

The Fifth of these meetings is to be held in the month of September,—four weeks from the time of this present writing—in the old city of Geneva, one of the cradles of the Reformation, the "Rome of Protestantism" as it has often been called. It will probably be a large one; it can hardly fail to be a most interesting, and (with God's blessing) a very important one. It will have the advantage of being directed by

\**In things necessary, (to salvation) Unity; in things not-necessary, Liberty; in all, Charity.*

wise and able men on the ground, many of whom have a world-wide reputation. It is not likely that many Americans will be there. Eighteen months ago, long before he agreed to return to the post he now occupies in the AMERICAN AND FOREIGN CHRISTIAN UNION, the writer engaged to prepare, and read at that meeting, a Report on an important subject set forth in the Programme of the proposed meeting. Whether he will be able to go and fulfill this engagement depends on circumstances. Should he go, it will be but for a few weeks, and for the promotion of important interests of the Society at the same time. For this great meeting, let us add, much prayer ought to be offered by Christians in this land, and all others, That its deliberations and acts may redound to the glory of Christ, and the advancement of His Kingdom.



#### THE WORK IN ITALY: LETTERS FROM DR. REVEL.

Some time since we transmitted several sums of money, donations from individuals, churches, and Sabbath schools, to the Rev. Dr. Revel, for various uses in the promotion of the work of the Lord in Italy. Whilst acknowledging the reception of these donations, accompanied in some cases by notes of kindness from the donors, Dr. Revel, under the date of June 29th, transmits to us divers brief letters for the parties interested, in which he says some things that are worthy of specification. For instance :

1. In his letter to the Rev. Dr. How, of New Brunswick, who with his excellent lady had sent through us a handsome contribution, which was duly acknowledged in our "CHRISTIAN WORLD," Dr. Revel not only recalls the pleasure which he had in visiting the JERUSALEM, if we may so speak of the Reformed Dutch Church in these United States, and the kindness which he had received there, but assures Dr. How that the good work in Italy has taken a great extension since the epoch of his visit to this country, now some eight years ago.

2. In the second place, Dr. Revel begs us to apologize to the children of the *Coldwater* (Mich.) Sabbath School for not making an earlier reply to their little letter,—saying that the delay was owing to his absence from Florence, on a visit to the "Vallies" of Piedmont, to attend the meeting of the Synod of the Vaudois or Waldensian Church. He also gives some extracts from the letters of the two colporteurs in Sicily, of the name of Cereghini, to whose support their contribution had been devoted. We translate them for the benefit of those young friends, as well as other readers of our CHRISTIAN WORLD. These brethren express their gratitude in the following terms :

“ We have had great joy in receiving the good news from America, and especially that which relates to the children who interest themselves in the work of evangelizing Italy, and we thank them for the collection they have made for that cause. May God bless those dear children ! On our part, we send them a thousand thanks, in return for the words of consolation and encouragement which they have addressed us, and for the prayers which they have offered up to God in our behalf. And whilst you send them our thanks for what they have done, be so good as to transmit to them the following words : ‘ Dear children and brethren in Jesus Christ ! Those lines which you forwarded to us through the intervention of Dr. Revel, have been very acceptable to us. We have neither voice nor language to express to you our thanks for the great affection which you have expressed for us, and for the interest which you take in the work of God in Italy. But God himself will reward and bless you. We have not the honor to know you personally, nevertheless we know you by the same teaching of our adorable Savior, Jesus Christ, and in Him we have communion with all the brethren scattered abroad over all the surface of the earth, who believe in God and worship Him in Spirit and in Truth. Receive, dear friends and brethren, our sincerest homage and respect. We are your affectionate brethren in Jesus Christ, J. and J. Cereghini.’

“ Some days after we had received the letter in which these messages were sent, we received intelligence that these colporteurs were about to return for a season to their native vallies in the north of Italy (near Genoa,) both to escape the hot weather, which they were not accustomed to, in Sicily, and also to visit their families, from which they had been several months separated. In order that the good work of Bible-distribution at Palermo might not be interrupted, I sent an excellent young man who had been one of Garibaldi’s soldiers in the campaign in Sicily. This new colporteur is also a refugee from the errors and darkness of Rome.”

3. In a letter to the Rev. Charles C. Wallace, Pastor of the Presbyterian Church of Perth Amboy, for the children of his Sabbath School that had sent their contribution towards the support of the two excellent colporteurs in Sicily, whom the Sabbath School at Coldwater also helped, Dr. Revel gives the following extract from a report of these brethren :

“ A Capuchin monk approached our Bible-stand, looked at the New Testaments which were on it, and bought one. At this moment a priest came up, to whom the monk offered a copy of the Word of God. The priest having looked at it for an instant, rejected it, and in an angry tone said to the Capuchin, ‘ I blush to think that *you* could offer me a mutilated and corrupted translation of the Bible, made by a Protestant.’ The Capuchin, zealous for the Word of God, began to make a discourse in favor of the Gospel, and to demonstrate that the translation of Diodati is a most faithful one ; that it is neither falsified nor mutilated, and that if the priests hold it up as such to the people, it is because they love darkness better

than the light ; and still more, it is because they do not wish the people to come to the knowledge, the perfect will of the Lord. The priest interrupted him by crying out, 'I have only said a word to you and you make a sermon.' *Capuchin* : I only make you a sermon because I defend that which is just and holy ; and now by the grace of God I can speak freely ; whilst under the government that has fallen I could not. The religion of Jesus Christ is in the Bible, not in the bulls of the Popes and the decrees of Councils. The Bible, and precisely the translation of Diodati, is the pure Word of God. We ought not, therefore, to interdict it to the people, but, on the contrary, recommend to the people, to all the people, to read it. For if all were instructed in the Bible we should not see the scandals which afflict and disgrace them.' The priest interrupted him again, saying that Diodati was a Protestant, and that therefore he (the monk) ought to disavow and reject his Bible. The Capuchin replied : 'I am a Catholic, but a *Christian* Catholic, not a *Roman* Catholic. The Pope and his doctrines have ceased to reign ; it is Christ who will henceforth reign in the hearts of men ; and with the Gospel in their hands, even the least of them will give lessons to the priests of the Church of Rome, who are now the enemies of God. The reading of the Gospel is sufficient to make men know the truth, and at the approach of the light the darkness of the Church of Rome will be dissipated, that Church will fall, and then the Savior will bless His people. May He make us to share in His grace !' The priest took to flight, and the people who had been attracted to the spot were much interested and edified by the words of the Capuchin, who before he left us embraced us as brethren. This Capuchin, whom I would commend to your sympathies and prayers, is a Signor Spinazzola.

"It may interest your dear children to know that we now have half-a-dozen Sunday Schools, and that the one which we have recently opened here, in Florence, has already twenty scholars, and is superintended by one of the students of our Theological Seminary. And considering on one hand the short-time they have attended, and on the other the fact that few of them were able to read the Word of God, their progress has been very satisfactory.

"We have in all cases remarked that where the children acquire a taste for the Word of God they soon lose respect for the superstitious and lifeless ceremonies of the Romish Church—on the principle that those who have acquired a relish for good food will not desire that which is bad."

4. In a letter to the Rev. Mr. Newlin, Pastor of the Presbyterian Church in Bloomfield, (N. J.) Dr. Revel, after speaking of the work of Evangelization in Italy, of which he sends a printed report, and expressing the grateful thanks of the Commission of Evangelization of the Waldensian Synod for the liberal aid which that Church rendered last year, gives utterance to the heartfelt sympathy which he and other Christians in Italy feel for us in the deplorable civil war in which our country is involved, as well as to his and their earnest prayer that this

great trial may be of short duration, and that its results may be for the glory of God and the best interests of this nation. Of the death of Count Cavour he speaks as we should expect one to do who knew so well the great services which this distinguished statesman rendered to Italy, and could so justly appreciate them. Of Baron Ricasoli, who has succeeded Count Cavour, as Premier of the Government of Victor Emanuel, Dr. Revel speaks in the most respectful and assuring terms.

5. In a note to ourselves, Dr. Revel expresses the great pleasure which he has had in having the Rev. Mr. Hall, our Missionary Agent, so near to him in the city of Florence as a neighbor,—so near that he sees him almost daily.

#### REMARKS.

It may not be amiss for us to state that the "Report of the Commission of Evangelization" which was presented to the Waldensian Synod, at its late meeting, sets forth in detail what may be called the *missionary* work of the Synod in Italy in contradistinction to that of Colportage, which does not appertain to the Commission. At Pignerol, Turin, Alexandria, Casale, Voghera, Courmayeur, Genoa, Favale, Nice, Palermo, Aosta, Milan, Bergamo, Brescia, Leghorn, Pisa, and Florence, the Commission has sustained missionaries—ordained ministers or evangelists—whose various and important labors are fully presented in the Report. The work of the Commission has been greatly blest. The receipts were 53,642 francs, or about \$10,500. The larger portion of this sum came from Christians of Great Britain, the United States, Germany, Switzerland, Holland, and Sweden—the last named country figuring for no less than 5,772 francs, a substantial proof that the great resuscitation of religion going forward in that country is producing good fruits.

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#### GOOD NEWS FROM FRANCE.

There is certainly good ground to believe that the Kingdom of our Lord, will before long make glorious progress in France. If it be true that the "Blood of the Martyr's is the seed of the Church," the day must come when there will be a wonderful "harvest" in the land of Farel, of Calvin, of Beza, and a host of others who so nobly stood up for the truth in the XVIth. Century, when the doctrines of the Great Reformation first began to spread there, and where so many in that century and the two succeeding, accepted of death or exile, rather than abandon the Gospel. It is probably a very moderate estimate to say that from first to last three millions of French Protestants suffered death—or banishment and with it the "loss of all things,"—from the

hands of their rulers, encouraged and stimulated in this infamous work by the Hierarchy of Rome. France has expiated, if we may so speak, by torrents of blood,—blood of her royal race, of her nobles, of her rich people, as well as of her humbler classes—for the wickedness which she connived at, or rather perpetrated, to please a false Church and its wicked leaders. To say nothing of the civil wars of the 16th and 17th centuries, occasioned by the bloody attempts to crush out the Protestants and their doctrines, the Revolution of 1789, and the wars which grew out of it lasting till 1815, the Revolution of 1830, and that of 1848, in the aggregate inflicted a manifold greater amount of human misery on the people than any other country in the civilized world has ever endured in the same space of time.

Let us hope that France's days of suffering for her persecutions of the righteous in bygone years are well nigh if not entirely passed away. Better times are evidently near; indeed, may we not say that they have fairly begun? We have had occasion to speak, in former numbers of the CHRISTIAN WORLD, of the growing strength and activity of the Religious Societies of France, and we purpose soon to say something more on that subject. We can only refer to-day to the cheering fact that now for the first time, for twelve years, the government of France seems disposed and determined to throw no hindrance in the way of spreading the Gospel, whether by the establishing of Schools, the distribution of the Scriptures and religious tracts, or the preaching of the Word by ministers and evangelists. Schools and chapels which had been closed for a long time are now opened, and the servants of Christ are laboring with good heart and much prospect of success.

Still more and better, the Spirit of the Lord has manifested His power to save in a very wonderful manner in Paris, through the labors of Messrs. Radcliffe and Henry, in answer to the prayers and through the well-directed co-operation of the brethren of that city. A great "quickening" has evidently taken place, and the hearts of evangelical Protestants, not only in the Capital of the Empire, but throughout the Provinces, have been much encouraged as well as stirred up.

And lastly, we may state the most striking fact—a fact of great significancy, most certainly,—that the Imperial Government has grown quite tired of endeavoring to please the hierarchy of the Roman Catholic Church. Having for long years experienced little more than ingratitude and insult from that hierarchy—from the Pope, whom French bayonets have had to protect even in Rome itself and within the walls of the Vatican, down to the humblest curate,—seems now no longer disposed to shield them from the contempt to which their vices and crimes most justly entitle them. From one end of France to the other, the tribunals have brought to light, in the trials of priests, monks, and

nuns, the most scandalous and shocking things. Crimes too odious for description have been perpetrated, often on children of Schools under their care, and in most cases the trials which have taken place have resulted in their conviction. These things are shaking the confidence of the people in their priestly leaders, and in the dogmas which they have taught. The effect of all this is most damaging to the interests and influence of the priests, and their co-workers the monks and nuns. The course which the Government is taking in permitting, and even *encouraging*, it is believed, these trials in the courts, is driving the ultra clerical party into paroxysms of rage and terror. The influence of the Roman Catholic Church in France is likely to go down more rapidly, and to a lower point, in the latter part of the reign of Louis Napoleon than it went up in the former. All this prepares the way for the reception, on the part of the nation, of the glorious doctrines of the Gospel. Nor are its effects confined to France; they are beginning to be felt in other Papal countries.

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#### MISSION AT PANAMA.

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On the Fourth of July, the Rev. Mr. Monsalvatge wrote that it was his intention to go over to Aspinwall by the 2 o'clock, P. M. train of that day, to celebrate the Anniversary of American Independence in company with Don Alberto Mathien, the United States' Consul at Carthagena, who, with his lady and other friends, desired to see and converse with him. Leaving at the hour just named, he expected to reach Aspinwall at 6 P. M. We give a few extracts from his letter :

“ On the 24th of June, I performed funeral services in a Papal Cemetery without any opposition whatever. The occasion was the interment of Mr. John Paterson, an American. I preached two discourses; one in the hall of the house of the deceased, and the other in the Campo Santo, or burying-ground. The attendance was large, and I availed myself of the occasion to proclaim ‘all the counsel of God.’ The hall was full of ladies, and the Cemetery was crowded with men of different classes of society. This was the first public Protestant interment which Panama has ever witnessed, understood, or admired. I trust the Lord will make it productive of good fruit in His time.”

Certainly this was a most remarkable event in the old Spanish city of Panama, and it speaks well for the intelligence and enlightened views of the city authorities, and for the liberal feelings of the people. There are not many Spanish cities, either in the Old World or New, where such an occurrence would have been tolerated. ‘But the world does move,’ said Galileo, and so say we—the *moral* as well as the *physical*

world. Such an example of liberality will not be lost in New Granada, for the fact has been made known far and wide by the papers of Panama, we may well believe.

Mr. Monsalvatge goes on to say :

“On Sunday, June 30th, the negro brother, Mr. Smith, who lives in Aspinwall, was in Panama ; and we held a meeting in the Church of San Juan de Dios, of about one hundred and fifty Protestants, colored men, natives of Jamaica. We had two services ; one from 10 to 12 A. M., and the other from 7 to 9 in the evening. All these emancipated colored people sang several hymns in English with the fervor customary in their Methodist churches.

“I will soon send you the information you desire of me respecting the natives, including negroes, mulattoes, and Indians, comprised in the population of this city.”

Let us hope that the reading of the Sacred Scriptures, religious tracts, hymn-books, etc., in Spanish, which Mr. Monsalvatge is spreading among the various classes and races of people in that city, may be accompanied by the influences of the Holy Spirit, that the eyes of the understandings of many may be enlightened and their hearts renewed by Divine grace. We would most respectfully and earnestly invite our readers to join with us, in invoking the Divine favor and blessing upon a mission which has been commenced under such favorable auspices. We have only to add that the American Consul at Carthagena (above spoken of) and other friends at that city are very desirous that Mr. M. would return to that place, where he formerly preached Christ for two or three years.



#### PRINCELY AND WELL-DIRECTED BENEVOLENCE.

When the Waldensian Synod resolved to transfer their Theological Seminary from La Tour, in their native “vallies” in Piedmont, to Florence, a year ago, they very naturally had no little solicitude on several points. One of these was, “How shall we have a suitable building in which we may have lecture-rooms, a prayer-hall, a library,” etc. ? This was a very serious question. At La Tour all these conveniences existed, and the students had access to a library of 10,000 volumes which belonged to the College in that place, and its lecture-rooms were open to them and their Professors. But having satisfied their minds that it was a duty to place their Theological School in the city of Florence, the literary capitol and centre of Italy, they resolved to remove it thither, trusting “that the Lord would provide.” And verily



He is providing in a remarkable manner. It was found that the large and commodious palace called *Il Palazzo Salviati* could be bought; a few Christian friends were applied to, and they nobly responded to the appeal. John Henderson, Esq., of Park, as he is called—from the fact of his having a remarkably fine residence, in the neighborhood of Glasgow, Scotland—gave the sum of *a thousand pounds sterling!* James Burns, Esq., of Brownhall, gave a thousand pounds; our own James Lennox, Esq., of New-York, gave a thousand; Robert M'Fie, Esq., of Liverpool, gave five hundred; and the remaining five hundred necessary to complete the purchase was raised by Professor Gibson, of Belfast, among friends in that city. And thus the sum of Four Thousand Pounds, or \$20,000, was procured, and the purchase effected. No such building as the Palazzo Salviati could be purchased in New-York, even if such a one existed there, for five times this amount of money; such is the difference in the price of houses in the cities of Florence and New-York. And yet Florence is a dearer place, both as regards real estate and the means of living, than Genoa.

God be praised, who put it into the hearts of His servants to render this important service to the Waldensian brethren, and thus to help them in this most effective way in the great work of evangelizing Italy, which the Savior evidently commits to them as their appropriate and great “mission,”—to employ a word which has become almost “hackneyed.” In another article in the present number of the *CHRISTIAN WORLD* we refer to the great missionary work in which the “*Commission of Evangelization*” of the Synod of the Waldensian Churches is now engaged, and in which they are aided by many foreign friends, and among them by the same gentlemen whom we have named, as contributing so handsomely to the purchase of the Salviati Palace at Florence.

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### GOOD NEWS FROM RUSSIA.

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From Russia we have various news. It is manifest that the Emperor and his government are in deep waters. In addition to the difficulties in Poland, where it is probable, the Russian authorities have not pursued the wisest and most conciliatory course, the government has found the emancipation of the serfs to be no easy affair. The liberation of these people has been under consideration and in process of execution nearly four years. The act is now completed. But the condition imposed upon the liberated peasants of remaining in their former positions for a certain number of years, after their liberation—that is their not being allowed during that period which is however, a short one, to remove whither they please,—gives great dissatisfaction to the people. Nor are

the Proprietors satisfied, far from it. In fact, the nobles were generally opposed to the measure in all its details. This was very much the case in some parts of the Empire, particularly in the central and eastern governments or provinces. At Moscow, the old capital, there have been repeated manifestations of displeasure. Recently the entire audience in one of the theatres retired, when the Emperor and his staff entered! Such at all events, is the report of newspapers. There must have been no ordinary degree of dissatisfaction to cause the people to take such a step.

But if there be bad news from Russia there is also good news—news which will fill the hearts of Christians in all lands with delight. We call the attention of our readers to it with the more pleasure, because this Society has taken much interest in the work of Christ in that great Empire, which has within the last hundred and fifty years, and especially since the commencement of the present century, assumed so important a position, and gained so great an influence, among the nations of Europe. During the existence of the French Association and the Foreign Evangelical Society which preceded THE CHRISTIAN UNION, the present Corresponding Secretary visited Russia three times, not only for the promotion of the Temperance cause, but also for the tract cause. And at his instance the Society which he represented, repeatedly made grants to aid the work in Russia, and also in Poland. Even as late as 1857, he made a fourth visit, partly to fulfill a mission for the American Bible Society. It was to bring the subject of publishing the Sacred Scriptures in the Modern Russ, the vernacular language of fifty of the seventy millions of the Russian Empire. He was led to undertake this mission from the conviction that something ought to be done, to cause the Bible to be put in the possession of the people of that empire that are adherents of the Greek Church, which is the National Church of the Russians.

In the prosecution of this mission he went to St. Petersburg, carrying to the Emperor a letter from his uncle the late King of Prussia, advocating the object of this visit, and laid before his Imperial Majesty, several members of the Imperial family, the Prime minister Prince Gortschakoff, and some of the members of the Holy Synod, the subject as fully as he could. A few weeks later, the attention of the Emperor was called to the subject by a Deputation from the Evangelical Alliance at Berlin, when he came to that city on a visit to his uncle.

To what extent these several efforts contributed to accomplish the object had in view we know not; but we hasten to give God the praise, and say that the New Testament has been translated, and large editions of the Gospels and the Acts of the Apostles have been printed, and that the Epistles and the book of Revelation soon will be. A Russian

lady, writing to a friend in England lately, stated that she had seen, with great joy, a venerable old man sitting behind a table covered with the Sacred books, in the most fashionable street in St. Petersburg, and selling the Gospels and religious tracts to the passers-by, and that many stopped to buy. She stated too, what is true, that the Russians have of late years been in the habit of buying the Bible in Germany,—probably in the *French* language, which the higher classes understand so well. But now they may buy the Sacred volume at St. Petersburg, in their own Russian tongue. Surely this is good news! We hope that the day is not far distant when the colporteur may visit all parts of that great Empire, with the Bible and the religious Tract in his knapsack. Even now something can be done; rather let us say, much can be done, and we are sure that many,—we hope all,—of our readers will desire to help forward this good work in every way that may be in their power.

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#### FATHER GAVAZZI IN ENGLAND.

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Our old friend, Father Gavazzi, has been in England, trying to interest British Christians in the good cause of Italy's Evangelization. At a *conversazione* or familiar meeting of friends in the drawing-rooms of the Dowager Countess of Ducie, he spoke of the state of religion in Italy from a three-fold point of view:—1. As affecting and affected by the Government; 2. In relation to the people; and 3. In reference to the work of Evangelization now proceeding. He cherished the most hopeful expectations as to the tendencies and policy of the new Government. Indeed, with Ricasoli he had even greater hopes than with Cavour, because the former was reputed among the Tuscans to be himself a Christian man. He described the extraordinary eagerness to hear the Gospel which prevailed among the people. But though, for the most part, only nominally Romanists, it must not be, therefore, concluded that they would readily embrace the truth, or openly disconnect themselves from the Papacy. He dwelt on the difficulties arising from popular prejudices and antipathies to certain names, such as "Protestant," and illustrated, in his characteristic style, the mode in which these difficulties could alone be met. He next gave details with regard to preaching and Bible circulation in different parts of Italy, and urged in the conclusion, that the most pressing want of the present moment is more evangelizers to enter on the field so "white unto the harvest." To obtain the means of training up such men was one of his principal objects in coming to England, and he earnestly appealed for the aid and co-operation of British Christians. Under the blessing of God they

were about to establish a Church in Italy, which would, he trusted, become truly national—having for its basis Justification by Faith without the deeds of the law. It would recognize the necessity of a regular ministry, with a confession of faith—articles, doctrines, and discipline; and, with a view to uniformity, a liturgy, not, however, compulsory, but voluntary. A liturgy would be required for baptisms, the Lord's Supper, etc. This constitutional organization of their Church was essential, in order to present to the Government some kind of regularity. Nowhere had the Papacy so weak a hold on the affections of the people as in Italy, and if Rome could be gained for the Gospel, it would be more easy to evangelize all Europe from Rome than from any other spot. After appealing to the ladies present to aid his cause, by forming the nucleus of a Central Ladies' Committee, the eloquent Italian brought his address to a close by asking all present to remember his fellow-laborers and himself in prayer. He hoped the time might come when they could say, "Italy is evangelized, and we have ourselves contributed to such a blessed work."

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#### LATE MEETING OF THE WALDENSIAN SYNOD.

The last meeting of the Waldensian Synod, at Le Tour, was one of more than common importance. Besides the members of the Synod, comprizing ordained ministers, whether Pastors, Professors, or Missionaries, and two elders from each of their fifteen churches in the "Vallies," there were present the Rev. Messrs. Stuart and Young from Leghorn, Murdoch from Nice, McDougall from Florence, Viaux of Genoa, and delegates from Christian bodies in the Canton de Vaud, France, and England. Among the persons present was the excellent and now venerable General Beckwick. The services lasted several hours every day, and were extremely interesting. Very full reports were read, relating to the interior condition of the churches, as well as the work of evangelization and *colportage* in Italy. The receipts of the *Table*, or Committee ad-interim of the Synod, for salaries of Pastors and Professors, Schools, building, Orphan Asylum, Hospital, etc., were 140,335 francs, (nearly \$28,000,) and the payments were 134,757 francs (nearly \$26,800.) The receipts of the *Commission of Evangelization*, of which Dr. Revel is Chairman, were 83,457 francs (\$16,500,) and the payments 79,692 francs, (\$15,750.) This comprizes the receipts and expenditures for *colportage*, as well as the employment of missionaries.

#### WALDENSIAN COLONY IN SOUTH AMERICA.

In compliance with the request of a *correspondent* we have to state

that there is a Waldensian Colony of 240 individuals at *Rosario* in the neighborhood of Monte Video, which now has a pastor and a school-master; and we believe a comfortable chapel, through the liberal aid of British Christians of the city of Monte Video. The colony is represented as in a flourishing condition in a material point of view. For a time it was destitute of those means of grace which are so essential to the spiritual prosperity of any community.

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### SANDWICH ISLANDS.

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[We have received another characteristic letter from the Rev. Mr. Coan, which we lay before our readers with great pleasure. Mr. Coan is one of the most useful missionaries in the world; he is also one of the most happy, for he is a man of great faith. He lives by faith. We thank him and his "church" for the donation of \$50 which his letter contains. May he live to send us many such annual contributions!]

"HILLO, HAWAII, June 15, 1861.

"MY DEAR BROTHER:—It is pleasant to address you once more from this watch-tower in the West.

"We are thankful, also, to be able to send you another mite, as a token of our continuous interest in the object of your Union.

"In making our annual appropriations, this church has authorized me to send you fifty dollars, for which sum please hand your Treasurer the enclosed order on H. Hill, Esq., Boston.

"This trifle does by no means express the fullness of our interest in the Union, or the depth and strength of our desires to aid in its blessed work. It is, rather, a measure of our present ability and an assurance of our sympathy and prayers.

"Separated as we are, personally, from you and from your great fields of conflict, and surrounded and isolated as we are with a vast 'wilderness of waters,' we do, nevertheless, survey your operations with profound interest, and feel the thrill of all the struggles in which you are engaged with the 'Son of Perdition.' The battle of truth with falsehood—of the spiritual with the carnal—of substance against shadow—of power against form—waxes warmer, and the trumpet blast is louder on the great continents, and the action is becoming general all over the earth. The water from Italy, from France, from Spain and Portugal—from all Europe—from Asia, Africa, America—from all the world, roll in upon us from every point, as the waves of the great Pacific roll in upon our shores on every side. In this as in every conflict of truth with delusion, 'the field is the world.'

"With what intense interest we wait the crystalizing process which is to follow the great agitation in Italy. What forms of beauty or of horror, social, civil, and spiritual, are to come forth of that burning crucible? And what of Syria and of the whole Turkish Empire? What is the future history of the 'Man of Sin?' What agency has the Papacy yet to fulfill? What office to execute on the great theater of human affairs?

"Probably the eyes of most of the thoughtful and pious on earth gaze with greater wonder and more inquiring interest to the movements of the Papal power, than

to any and all other forms of polity or combinations of men on earth. And suppose the *temporal power* of the Pope be taken from him—suppose he be driven out of Rome. What then? Will the Papacy die? Will it be weakened? Shall we be able to number its days? When will its dark and bloody reign cease, and how?

“On all these and other points there are diverse theories and conflicting opinions. To me one event is certain—the Papal empire will fall—that organization will crumble—that intolerant and superstitious power will cease—that heathenish form of godlessness will disappear from the world’s arena. The Lord shall consume it with the breath of his mouth, and destroy it with the brightness of his coming. The earth cannot always be cursed with doctrines and agencies which strangle reason, smother thought, congeal the heart, and clog all the wheels of spiritual progress. Probably no religious system on earth now presents such stubborn obstacles to the progress of a pure Christianity as the Papacy. Everywhere it presents a towering moral front, frowning defiance on truth, and forbidding moral advancement.

“It flatters, it threatens—it bribes, it cajoles, it plots, it intrigues, it paints, it fascinates, it lures, it blinds, and snares. It is now the most formidable foe we have to encounter in Hawaii. In its subtle machinations, its artful sophistries, its lying legends, its arrogant dogmas, its proud pretensions, its bold intimidations, and its labyrinthian windings, it meets us everywhere and strives to circumvent all our plans for the intellectual culture, and the moral and spiritual elevation of this people. It sympathizes with the disaffected, encourages the forsaking of our schools, flatters the proud, caresses the vile who are cast out of our churches, offers premiums to spiritual perjury, promises sanctuary to liars, drunkards, infidels, and apostates; and addresses its motives to the prejudices, the pride, the indolence, the covetousness, the appetites, and malignant passions of men. It has ever waged a determined war upon our schools, and it lurks as a subtle spy around all our institutions and along the whole line of our labors. But I need not speak of the character of this system. With ever varying colors, and external phases as changeable as the forms of the Kaleidoscope, it remains at heart, and in fact always and everywhere the same—a foe to truth, and a clog on human progress.

“Never have the Papists made more earnest demonstrations at these Islands than during the past year. Their zeal has been burning, their pretensions lofty and exclusive, their assurance dogmatic, their language insulting, arrogant and abusive, and their labors untiring. They plan and labor as if they believe that there is no labor or device in the grave. O, that their zeal and patience were enlisted in the cause of a pure and Bible Christianity.

“They are now building a new church edifice, with two steeples, at Hilo, and they make this the occasion of unwonted zeal and extraordinary efforts in proselyting. For awhile they seemed to make an impression upon an unstable and vicious class of natives; but this appears now to be checked, and the tide sets against them. Numbers have left them of late and they appear to be making no progress. Still they hold on with the strength of delusion and desperation.

“Interesting revivals of religion are now in progress at many stations on these Islands. Hundreds, perhaps thousands, are hopefully converted, and a great check is given to profligacy and all evil. Of course, this is a fire which consumes Papal errors, and efforts are made to entrench themselves against its influences. It is ‘*the breath*’ which consumes—‘*the brightness*’ which destroys them. We have tokens of Divine favor in this church. ‘A spirit of grace and supplication’ rests on many, and some of the most obstinate and hopeless cases of depravity among us are yielding to the ‘fire and the havoc’ of the Lord.

“Nothing but ‘the grace which brings salvation’ can keep this people from

delusion and from sinking under the baser passions and appetites of their natures. But the Lord helps all who serve him in humility, who believe on Christ, who exercise true penitence, and who love with pure hearts fervently. The brethren and sisters of Hilo will be most happy to hear from you at your earliest convenience.

“Praying the Lord to crown the Union with his choicest blessings, I remain, dear brethren, yours in the Gospel.

“TITUS COAN.”

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## THE WORK IN OUR OWN COUNTRY.

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From the several missionaries in the Home Field, whom the Society employs, we receive from month to month very encouraging reports; and yet they are for the most part either such as contain no very extraordinary incidents, or such as it would be quite indiscreet to publish.

Our French missionary in Chicago terminated his connection with us on the 1st of July, to enter the service of the Board of Domestic Missions of the O. S. Presbyterian Church. This arrangement was mutually agreeable to all concerned. That Board having undertaken the task of aiding the other churches of a Presbyterian form among the Canadian French in the vicinity of that city, (St. Anne, Kankakee, etc.) it was on many accounts proper that it should take the church at Chicago to which our missionary (the Rev. J. B. C. Beaubien) has ministered for a year and more. In his last report, Mr. B. informs us that during the month preceding he had preached ten times in the chapel, and made many visits from house to house. There is evidently an important field for usefulness among the many Canadian French in Chicago, although it will require hard labor and much of it.

A pious and intelligent lady, who labors as a Bible-reader and visitor from house to house in one of the largest cities of the West, is engaged in a good work. Week in and week out, from day to day, she seeks the abodes of the poor Romanists, whether of the English-speaking or French-speaking races, and imparts the Gospel in the most simple and affectionate manner. Often, too, she is the medium through which their temporal wants are relieved. Thus far this interesting experiment upon which we entered with considerable anxiety, has worked well. O, why should not many of the churches in our great cities have at least one male and one female missionary, to labor in their respective precincts, in order that the outcasts may be visited and gathered in? The day must and will come when Christianity will be far more aggressive among us than it now is, and when the whole “company of believers” will, as did those of Jerusalem in the earliest days of the Gospel, go forth and tell the “Good News” to all around them. Then indeed will Religion make progress.

It is proposed to employ another female missionary, in another of the great cities in the West.

Our Italian missionary in New-York now has a Sabbath School of from 30 to 50 Italian children and youth, and almost as large a one, at night, during the week. He finds that not only individuals, but also *families*, are constantly coming from Italy. We lately received a good quantity of excellent religious tracts and books in the Italian language, from the Rev. Dr. Revel, which our missionary is selling to his countrymen as he has opportunity. In the month of July he distributed three Bibles, six New Testaments, and three hundred religious tracts.

A pastor in one of the Atlantic States, writes thus in relation to one of our Missionaries that has been laboring in his vicinity during the last six months.

“ August 6th, 1861.

“ You have been kept pretty well informed of the progress of our joint mission in this place, and of the plan on which it is conducted. Brother G. and I are more and more convinced of the wisdom of the plan, namely: To gather the Germans into American Churches. *They* like it better, when once it is accomplished, though it is hard for the elderly among them who cannot understand English. But I am already able to make myself intelligible to them in some degree, and trust soon to be able to converse with them in their own tongue.

“ I have usually accompanied Brother G. in his visiting labors, and cannot but admire the steady perseverance and pleasing dignity of manner with which he pushes even the most unwilling forward, until they are compelled to talk of sin and salvation. His training at the confessionals has admirably fitted him to sound the heart. He preaches to about 100 persons, in German, each Sabbath,—conducts a German prayer-meeting on Thursday evening,—occasionally preaches for me in English also, and is just undertaking the direction of one of my prayer-meetings in a somewhat Germanized neighborhood. You will perceive that he is ‘In labors abundant.’

“ Last Sabbath was our regular communion service, and we were privileged to receive to fellowship *nine* more Germans, making *twenty-four* in all since we commenced these labors. And much still remains to be done. These people have been, many of them, as sheep without a shepherd; and now members of families are to be gradually reclaimed from wandering away on the Sabbath day,—brought to the Church and to Christ. Besides there are three or four families of German Catholics, which we have not yet been able to visit at all.

“ And those whom we have received are, many of them, comparatively ignorant, and still infected with the *notions* and habits of a formal Lutheranism under which they grew up.

“ This may seem to you as rather *pastoral*,—than *Missionary* work; but



you must know that every missionary *must* be also a pastor. Three or six months additional labor here will not exhaust the field. How often have I had cause to thank God for the apparently adverse occurrence by which this work was begun! Can you not come out and see the progress of your work?

“Gratefully yours, in the Master’s service,

“PASTOR,———”

*Postscriptum.*—Some months ago we received a donation of \$5 from a lady in Virginia, and an interesting account of an “Industrial School” which she and other friends had founded in a city in that State, but which we were not allowed to name. The signature which the lady attached to her communication was “Seed Corn.” Could the writer of “Seed Corn” see a letter which we have received from a lady in Ohio, (we believe it was,) containing a handsome donation for the Society, it would do her heart good.

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## MISSIONARY INTELLIGENCE.

The Missionary Intelligence for the present month far exceeds the restricted limits which we are compelled to assign to the subject in the pages of the CHRISTIAN WORLD. We shall do the best we can in the case.

### THE SANDWICH ISLANDS.

The report of the Rev. Mr. Alexander of Wailuku, of the revival in the church in that island to which he ministers, during the last year is full of interest. It seems to have been a very genuine work. The lukewarm and backsliders were recovered, and many souls were converted. That church raised last year for religious and benevolent objects (including \$500 for the pastor’s salary) the sum of \$1,366, which was a great deal for a poor congregation. Mr. Coan gives an interesting sketch of the good work in its various ramifications of schools, charities, etc., in his great parish in Hilo. It is a remarkable fact that more than 600

newspapers are taken by his people! “Not a few” he says, “of our people are well posted in all the great events of the age.” Death has been very busy in Mr. Coan’s great parish—234 members of his Church having died last year, and in all, from the first, 6,149 professed followers of Christ have been called from the scenes of their earthly conflicts. Mr. Bond represents that the revival in Kohula (Hawaii) has been less extensive than he had hoped: only 35 having been received into the Church on “profession.” The collections (including pastor’s salary of \$467 30) amounted to the sum of \$1,578 27; which was far better than did very many churches in our own highly favored country.

### MISSIONS AMONG THE INDIANS.

The most important missions among the Aborigines in our country seem to fall now to the care of the Presbyterians, Baptists, Methodists, and

Cumberland Presbyterians in the Southern States, and for the most part in the eleven "seceded States." It is well it is so, otherwise the missionaries must suffer greatly for want of support and the missions be almost broken up. Even as it is, great disasters, we apprehend, will result from the war that is now raging between the North and the South. Great efforts have been made, and with too much success, we fear, by the "Confederates" to enlist the Choctaws, Chickasaws, Seminoles, Creeks, and other tribes in the Indian Territory on their side in this unnatural struggle. The celebrated John Ross, an intelligent, wealthy, and powerful chief among the Cherokees, has, we believe, been able to keep back that tribe, or the larger part, from taking a step which can in no case do the Indian tribes any good, and possibly may do them great damage in every point of view.

#### TURKEY.

It is really very cheering to read the full notices of the progress of the missionary work in Turkey—both Central Turkey and Western Turkey, given in the *Missionary Herald* for August. In the former, the evidences are manifold, as exhibited in the communications of the Rev. Mr. Goss and the Rev. Dr. Dwight, who have been making extensive tours in that part of the empire. Light is spreading, foundations are becoming laid, chapels and schools are being opened, strong churches, as at Aintab and Marash, are formed, and Gospel influences are radiating from many a centre, great or small. Blessed be God for this. In the latter, (Western Turkey,) comprising all the western part of Asia minor, the Truth is gaining a foothold at many points. Nor

is evidence wanting to show that Angora, Sivri Hissar, Eski Shehr, Kutaiya, and other places will soon be ready to receive the Gospel. In European Turkey, comprised of course in what the missionaries call "Western Turkey," there is evidently a preparation going forward for a vast expansion of the Gospel. This may be unhesitatingly asserted respecting the Bulgarians whether living south or north of the Balkan mountains. Many of them are tired of being under the intolerant domination of the Greek Patriarch of Constantinople and desire an independent *Status* for their church, and a Patriarch of their own. We are happy to see that the efforts of the Jesuits to take advantage of the quarrel between the Bulgarians and their once Spiritual Head, in order to lead them into the fold of the Sovereign Pontiff whose home is in the Vatican at present, have met with but little success.

#### SYRIA.

Missionaries in Syria have made, by the pen of the Rev. Henry Harris Jessup, a soul-stirring appeal to the "Churches in America" in relation to the opening for the spread of the Truth in that country for which all our sympathies were so much excited last year. We give an extract from a letter of Mr. Jessup that accompanied the "Appeal" and was addressed to the Secretary of the Board: "You may be assured that we are more than willing to bear our part of the self-sacrifice and suffering which the present state of our beloved country may require. It is a *very* great trial to be obliged to neglect such whitening harvest-fields as are now opening around us. Zaleh is open to direct missionary labor, and several villages in Lebanon are on

the verge of declaring themselves openly Protestant. Could we open Abeih Seminary, a choice class of young men could be gathered. The political prospects are more pacific. The French army has gone without involving any new outbreak, and we anticipate a peaceful summer. How much might we now do had we the means !”

#### MISSION AMONG THE NESTORIANS.

A wonderful spirit of missionary zeal and liberality has manifested itself among the Nestorian converts at Geog Papa, Ooroomiah, and other places. The sum of \$500 was raised among these poor people, among whom a man worth \$500 is considered a rich man. It was a very liberal contribution, far exceeding, in proportion to their ability, anything seen among us. One of the incidental good results which the Savior is about to bring out of the dreadful state of things that now exists among us, will be the *compulsion*, if we may so speak, which will be brought upon the new churches springing up on missionary ground, to give more liberally of their substance, whether rich or poor, to uphold and extend the means of grace among and around themselves. It will in the end prove a blessed *necessity* this, and happy will be its influence and its fruits.

#### INDIA.

The missionaries of the various Societies and Boards,—English, American, German—and of all evangelical Protestant Churches—Episcopalian, Presbyterian, Wesleyan and Methodist, Lutheran, Baptist (Regular, Freewill, and Seventh Day) are prosecuting their work in various ways, and all are meeting with encouragement. Every month brings

us interesting intelligence, and sometimes accounts of important movements, affecting almost entire villages ; but generally the work advances gradually but surely. At Lodiaua, Mr. Rudolph reports “several inquirers,” and among them “some of the thirty-eight members of a School for orphan girls.” Dr. Butler, of the Methodist mission, which commenced at Bareilly and now extends into the Kingdom of Oude, reports many encouraging facts, one of which is the erection of a goodly number of chapels, chiefly through the aid of Europeans—English military officers and civilians—in which the natives may hear the Gospel. Few missions in India have been more successful in so short a period—only four or five years. The labors of the American Baptist missionaries among the Burmans and the Karens on the eastern side of India, in the part of the country which Lord Amherst “annexed” from the old Burman Kingdom, still continue to be attended with success. There is good hopes also that the Gospel will spread among the Shans.

The cause of Christianity in India has met, humanly speaking, with a great loss in the death of the Rev. Gophi Nath Nundi, an excellent native servant of the Lord, who was one of a little group of talented young men who were brought to the knowledge of Christ in the Rev. Dr. Duff’s School for natives at Calcutta, and was baptized by that distinguished minister and missionary in 1832. For several years, Gophi Nath Nundi was an assistant of the American Presbyterian missionaries in their stations in the Upper Valley of the Ganges, of which Allahabad, Futtegora, Agra,

are among the more important. Dr. Duff thus speaks of him and of his death: "But he has gone to his rest; aye, and to his glorious reward! His works do follow him. There are spiritual children in northern India, not a few, to mourn over his loss—a loss to them altogether irreparable. It is not quite four years since himself and his dear partner were caught by the mutineers—examined—and condemned to die by the Moulvic, who, at Allahabad, was for a few days sole despot. Nobly and martyr-like did he and his spouse submit to their doom, rather than deny the Lord that bought them. And from a cruel and ignominious death they were rescued only by the sudden and unexpected arrival of the heroic General Neil. But he has now had a peaceful end, and an honored grave. There may his ashes softly repose till the resurrection of the just!"

The revivals of religion in the Tinnevely District added to the Church of England's mission more than 1,100 "baptized adherents" in six months, increasing the whole number of such to 28,000. The London Missionary Society reports the ordination of three native preachers at Cutch.

There are, it is estimated, in India 1,170 missionaries, native preachers and catechists; 75,000 scholars are taught in Mission-Schools, including 15,000 Hindoo girls; and 125,000 converts.

#### CHINA.

The missionaries in China are moving on steadily, but report nothing of an extraordinary nature for the last month.

#### MISSIONS IN AFRICA.

The Gospel is beginning to invade Africa from all quarters. There are

excellent English missionaries, of several societies, laboring in the British Colony of the Cape of Good Hope and to some extent outside of it; American, French, and English missionaries are laboring on the South-eastern coast; there are German missionaries in Abyssinia, and a "Presbytery" of missionaries (of the United Presbyterian Church of the United States) in Egypt; in Algeria there are some French Protestant missionaries, and a missionary to the Jews in the Barbary States (Tripoli and Tunis) eastward of Algeria. Whilst on the West Coast, there are several comparatively bright spots,—made such by the light of the Gospel—of which Sierra Leone and Liberia are the most prominent. Corisco is also an interesting point. There are several missionary stations on the Gold Coast, between Corisco and Cape Palmas. In the Yoruba country the English Church Missionary Society has for years been laboring and not in vain. The good Mr. Bernasko, a missionary at Whydah, in the dominions of Badahung, the very bad King of Dahomi is in the greatest danger, as well as his wife and children,—not knowing what moment that bloody monster may destroy him.

#### JAMAICA.

The reports of the Wesleyan and other missionaries in Jamaica show that the Revival there has done great good, although it has not been free from some extravagances.

#### ST. DOMINGO.

A Wesleyan Missionary at Puerto-Plata (the Rev. James H. Darrell,) reports that a very extensive work of grace has been going forward for some months in that place.

**NEW HEBRIDES.**

The Synod of the Presbyterian Church of the Lower Provinces of British North America, has missionaries in the Islands of Erromanga, Tana, and Aneiteum, in the South Seas. The work meets with many obstacles in the second named island. But in Aneiteum, the success has been wonderful : two churches, each having a goodly staff of officers ; one of which, (that of Mr. Geddie,) has 194 members, and the other (that of Mr. Inglis) has 131. These two congregations gave last year no less than £150, (or \$750 worth of Arrowroot for the cause of missions.

**PANAMA.**

Our readers will find some interest-

ing facts stated on another page, respecting the Panama mission. May the good seed which is asowing there produce in due time an abundant harvest.

**MISSIONS AMONG OUR INDIANS.**

Since writing the paragraph about the missions among our Indians which our readers will find on a preceding page, our hearts have deeply pained to learn that bands of bad men, Indians and worse whites, have compelled nearly all the missionaries to quit the Choctaw nation. There is a goodly number of pious Indians in several of the tribes. May God enable them to stand up firmly for Jesus in this dreadful time.

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**NEWS OF THE CHURCHES.**

It was our purpose to commence the giving of brief notices of the Religious Societies of the World in THE CHRISTIAN WORLD for the month of August, but we were compelled to postpone the attempt. We shall make a beginning in our present number, but shall speak only of Societies in England.

*British and Foreign Bible Society.* This Society, which has existed 57 years, issued last year from its depots at home and abroad, 1,787,398 copies of the Sacred Scriptures, in whole or in part. The total issues of the Society amounted last May to 39,315,226 copies. The receipts last year were £167,941 14s. 7d ; the expenditures, £165,462 12s. 2d.\*

*Church Missionary Society.*—This

Society has existed 62 years. Its receipts last year were £129,182 5s. 4d ; its expenditures, £145,822 16s. 8d. Number of its ordained missionaries, 258, its native assistants, (teachers, catechists, etc.,) 2,034 ; and communicants in its mission churches 20,417.

*Weslyan Missionary Society.*—The receipts last year were £140,673 9s. 9d. The Society has in various parts of the world 540 principal stations or circuits, 4,163 chapels and other places of preaching, 815 ministers and assistant missionaries, 1,244 other paid agents, (catechists, teachers etc.,) unpaid agents, (Sabbath School teachers) 14,085, members of churches 135,148, probationers 18,257, youth in the Sabbath and week Schools

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\*We prefer to give the receipts of the English Societies in the currency of that country. Our readers will get near the exact truth by multiplying the number of pounds sterling by 5, which will convert the amount into American dollars.

128,334, printing establishments 8. This is a good array.

*London Missionary Society.*—The total income of this Society last year was £85,363, 7s. 3d. The expenditures £81 19s. 6d. This Society has 153 European missionaries, of whom 27 are connected with the several missions in the South Pacific, 19 in West Indies, 37 in South Africa, 18 in China, and 52 in India. Besides these, it has a large staff of European and native assistants.

*Baptist Missionary Society.*—The entire income of the Society last year was £30,468, 15s. 4d., and its expenditures £29,684, 8s. 11d. This Society has missionaries in the Bahama Islands, Hayti, Jamaica, Continental India, Ceylon, China, on the West Coast of Africa, and other countries. It is one of the oldest of all the Protestant Societies, and one of the most useful.

*Colonial and Continental Church Society.*—The income of this Society last year was £30,036, 10s. 3d. Its missionary staff was 92 clergymen, 104 catechists and Schoolmasters, and 58 Female teachers; in all 254.

*Church Pastoral Aid Society.*—The receipts of this Society last year were £41,220, 4s. 8d. This Society aided last year 400 clergymen and 156 lay-agents.

*London Society for the Jews.*—The income of the Society last year was \$35,460 11s. 2d. The expenditure £35,155, 12s. 1d. This Society's operations are in London, Bristol, Hull, Manchester at home, and in Holland, Germany, France, Italy, Poland, Turkey, Palestine, Egypt, Algiers, abroad. There is a growing spirit of inquiry among the Jews in many countries.

*Irish Church Missions.*—The total receipts last year were £26,196, 17s. 6d.; the expenditure £27,357, 0s. 5d. Its laborers in Ireland—ordained ministers 30, lay-agents, readers, 160, Schoolmasters 59, School mistresses 72, Irish and English teachers 237, agents employed by local committees 13 :—total, 571.

*Turkish Mission Aid Society.*—Available receipts last year £3,681, 19s. 4d.; expenditure £3,466, 19s. 3d., of which £2,219, 8s. 6d. were grants to mission fields.

*Home Missionary Society.*—This Society belongs to the Congregational Independents and has existed 42 years. Receipts last year £6,428, 11s., and the expenditure £5,394, 14s. 11d. The fund for Lay-Evangelists £1,500. The Society had last year 96 missionaries and 198 lay-preachers, who preach in 103 principal stations, and 330 towns, villages, and hamlets.

*Foreign Aid Society.*—Available receipts £3,004, 18s. 4d. The Society renders aid to the work in foreign lands, chiefly in France, and Belgium.

*Protestant Reformation Society.*—Income from all sources was £4,330, 15s. This Society is the chief antagonist of Rome and her missionaries in England.

*Sunday School Union.*—Income from sales of publications last year was £17,130, 12s.

*The Baptist Home Missionary Society.*—The income for the last year was £3,348, 19s.; the expenditure £3,291, 15s. 1d. The Society has now 91 stations and 3,945 members in the Mission Churches, 101 Sunday Schools, 1,018 teachers, 7,000 scholars, and weekly hearers 17,000.

*The Baptist Irish Society.*—Income last year £2,224; the expenditure £2,166. The labors of the Society in Ireland are represented as successful.

*The Baptist Mission to China.*—This Society has existed only a year. Receipts £2,000,—has sent two missionaries to the “Celestial Empire.”

*Sailor's Home and Asylum.*—Receipts £9,686, 17s. 8d.; expenditure £9,000, 7s. 3d. As many as 8,617 Seamen were benefitted by this Society last year.

*Church Education Society for Ireland.* The funds of this Society amounted last year to £45,669, 7s. 10d. The number of schools in connection with this Society is 1,559, the scholars 73,497. This Society is doing a great and good work in Ireland.

*The Operative Jewish Converts Society.*—Receipts £620, 18s. 5d.; avails of the labor of the converts £4,059, 10s. 10d.

*Primitive Methodist Missionary Society.*—This Society has 676 itinerant preachers in the “Connexion,” many local preachers, 7,803 leaders, 2,267 chapels, 3,268 rented rooms and other places of meeting, 2,037 Sunday Schools, 30,988 teachers, 167,538 Sunday School scholars, and 132,114 members. Receipts we are unable to give.

*United Methodist Free Church Missions.*—Income last year was £4,282, 16s. 6d. Local and itinerant preachers 2,761, chapels and preaching rooms 1,327, Sunday School scholars 105,805, members of the denomination 54,276.

*Additional Curates Society.*—Total receipts last year were £27,293, 8s. 4d. This Society aided many worthy

curates, mostly in the rural districts of England.

*The Hibernian Society.*—This Society belongs to the older class of Religious Societies in England, and has been one of the most useful. Last year it sent forth 89,444 copies of the Sacred Scriptures; making the total issues since the formation of the Society 2,932,589 copies. The receipts for last year we have not seen stated.

*Religious Tract Society.*—Total receipts last year were £103,127, 16s. 11d.; the expenditure £102,311, 14s. 5d. The publications that issued from the Society's dépôts last year were 41,833,921, among which there were 537,729 tracts in foreign languages. The total number of publications issued from this Society and affiliated societies since its institution is estimated at 912 millions!

*London City Mission.*—Receipts last year were £35,018, 6s. 10d.; number of missionaries employed 389, whose labors in the great Metropolis of Christendom were manifold, and greatly useful.

There are some other Societies in England of which we cannot speak at present.

#### PROTESTANTISM IN THE SOCIETY ISLANDS.

A most remarkable event has transpired in this group of five Islands whose names are Taiti, (formerly called Otaheite,) Moorea, Telearoa, Mattea, and Matta Pomare. Wahine Ire, a woman about fifty years old, is the sovereign of these islands. In the year 1792, English missionaries of the London Missionary Society, carried the Gospel to the degraded and ignorant people of this group. Great was the success which attended

their efforts. Christianity and a Christian civilization gained a foothold and finally a complete ascendancy. In 1843 a revolution took place, (so it is asserted), and the chiefs invoked the protectorate of France, which Louis Philippe and his government were willing enough to grant. Admiral Bruat, a Protestant, was sent out as the first Governor. He desired that French Protestant pastors should be sent to the islands, to counterbalance the English, and to keep in check the Roman Catholic priests whom Rome had sent thither without delay. But nothing was done. The English missionaries with one exception continued at their posts, and Romanism made but little progress. At present there are only six priests of that faith in all the islands. Last Spring the legislative body (for the government of their Islands is *Constitutional*) by a vote of 126 against 18, determined to petition the Emperor of France for at least two French Protestant missionaries. Their petition has been received, and, we trust, will be granted.

#### THE REVIVAL IN PARIS.

The good work goes forward in Paris. Interesting *Union Meetings* for prayer and exhortation are well attended and greatly blest. Not only are Christians quickened in zeal and efforts to save their fellow men, but some souls are almost daily awakened to inquire: "*What must we do to be saved?*"

#### RELIGIOUS MEETINGS IN THE OPEN AIR.

These meetings are in full vigor in Edinburgh, London, and many other cities in the British Isles, and are evidently productive of good fruits.

#### HOLLAND.

A crisis in the religious affairs of Holland is drawing on. The evangelical element is at work, and has been at work for the last twenty-five years, and a fermentation in the churches, especially those of The REFORMED DUTCH CHURCH, which may still be called The National Church of that country. Great and good must be the result, although it will not be attained but through some confusion and the occurrence, perhaps, of some serious temporary evils.

#### GERMANY.

Much is doing in Berlin for the resuscitation of living Christianity; the same thing may be asserted of Protestant Germany generally. In Baden a sort of religious revolution has occurred, that has tended to give more influence to the people in the councils of the National Protestant Church, and this will probably promote, in the long run, the interests of evangelical religion. There is a serious attempt making in the Tyrol, and other Germanic parts of the Austrian Empire, to frustrate the liberal measures of the Government in regard to religion in general and Protestantism in particular. The Romish bigots, headed by the Bishop of Brixen, are strenuous for the Concordat and Intolerance.

#### SCANDINAVIAN CHURCH ASSEMBLY.

The third great meeting of Protestant ministers and laymen from Scandinavian churches of Denmark, Norway, and Sweden, was held at Christiania, in Norway, on the 29th, 30th, 31st of July. We are quite desirous to learn the nature and probable results of this important movement.



**A BEAUTIFUL SIGHT.**

The Rev. Mr. Panchaud at Brussels, (Belgium,) received, not long since, eight deaf and dumb converts into his church. Their teacher is himself deaf and dumb. He has for years had a little congregation of these unfortunate people. At present they meet in the basement of Mr.

P's chapel ; and at the same hour in which the congregrtion above is engaged in *audible* worship, they are engaged in that which is *silent*. It is a curious feature of the worship of these Deaf and Dumb persons that they *gesticulate*, with book before them, the hymns which the people above *sing* !

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## MISCELLANEOUS.

**THE GENERAL ASSOCIATION OF ILLINOIS.**—At its late meeting placed **THE AMERICAN AND FOREIGN CHRISTIAN UNION** in the list of the six Religious Societies which it has adopted, and commended to the churches in its connection, and named the months of *May* and *June* as those in which its claims should be presented to the churches. The Rev. W. Carter, of Pittsfield, (Illinois,) acts as Treasurer and Secretary (voluntary) for that branch of benevolent effort. We make this announcement with great pleasure and sincere thankfulness.

**ACTION OF THE GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH** at its recent meeting at Monmouth, Illinois :

“ On the paper from the Secretary of **THE AMERICAN AND FOREIGN CHRISTIAN UNION**, the Committee report the following resolutions for the adoption of the Assembly :—

“ *Resolved*, 1. That we have heard with pleasure the communication of the Secretary of **THE AMERICAN AND FOREIGN CHRISTIAN UNION**, and cordially recommend the Society to the liberality of the congregations under our care.

“ *Resolved*, 2. That the request for one or two missionaries, for South America or Mexico, from our ministry, be referred to our Board of Foreign Missions, and that the Board be and hereby are, instructed to endeavor to find two ministers suitable for and willing to engage in the work, and that they recommend them to the Society for the field designated.

“ *Resolved*, 3. That the Clerk of the Assembly be, and hereby is instructed to forward a copy of these resolutions to the Secretary of **THE AMERICAN AND FOREIGN CHRISTIAN UNION**.”

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The fraternity of Jesuits is on the increase according to recent statistics published in Rome. Their number is at present 7,144, being 2,292 greater than in the year 1847. One thousand are engaged in foreign missions, and there are four hundred and forty-four in the United States. The largest number is found in France and Italy. They have been expelled from Piedmont, Lombardy, Modena, the Marches, Umbria, Romagna, and the two Sicilies.

A PILGRIMAGE TO NIAGARA FALLS.—At the request of Bishop Lynch of Toronto, the Pope has published a decree declaring that those who make a pilgrimage to the Church of the Blessed Virgin Mary of Peace, near the Falls of Niagara, and pray “for the concord of Christian princes, the peace and triumph of our Holy Mother the Church, the extirpation of heresies, and the conversion of sinners, may have indulgence of seven years and seven times forty days from canonical or otherwise enjoining penance.”

LATEST INTELLIGENCE FROM THE MISSIONS TO PARIS, PANAMA, AND FLORENCE.

Just as we are going to Press, interesting letters, have been received from Paris, Panama, and Florence :

Dr. McClintock writes that many of the wealthier American residents of Paris have returned, or are preparing to return, to the United States on account of the troubles at home ; but that their places in the chapel are filling up by Americans who have come from other parts of the Continent *to be nearer home*, and by English visitors to the French Capital.

Mr. Monsalvatgé gives further and very interesting details respecting the work at Panama.

Mr. Hall appears to comprehend well the state of things in Florence and Italy. He has commenced engaging, as far as he has the means, laborers for the work. He was about to rent a large and suitable room, well situated to serve as a chapel for American worship, a Sabbath School, prayer-meetings, etc. It will serve also for an Italian service.

The Executive Committee have approved of the Corresponding Secretary's being absent a few weeks, to attend the Conference of the Evangelical Alliance at Geneva, to confer with Committees in Paris, Lyons, Brussels, and elsewhere with which this Society co-operates, and otherwise to do what he can for the promotion of the work. A few friends have proposed to bear the expense. He will return (God willing) in October.

## BOOK NOTICES.

EXPLORATIONS AND ADVENTURES IN EQUATORIAL AFRICA. By Paul B. Du Chaillu, New-York ; Harper & Brothers.

This large and handsomely gotten up volume may be placed by the side of those of Livingstone, Barth, and others, as throwing much light on a continent of which the Ancients, and Moderns too, until very recently, knew nothing scarcely but the Coast line. It may be said of this book of Monsieur Du Chaillu, who we believe is an American Creole of French parentage, that it has made more noise in the literary world, especially in England, than any work of travels for a long time. There are many marvellous things related in it, and yet we have reason to suppose that nothing more, if even so much, can

justly be charged on the lively author, who is evidently a man of close, as well as quick observation, than that he may possibly have exaggerated a little on some of the more marvellous topics. His descriptions of the *Gorillas* have been received with more incredulity on the part of some people, than any other part of his book ; and yet the existence of many other strange or foreign animals, about which there is no doubt at present, was just as much scouted in former times.

M. Du Chaillu has certainly written a most interesting, or rather enchanting book,—one that contains a vast amount of information about a part of Africa respecting which our knowledge was very limited. We are pleased to see that he speaks kindly of the efforts of

the American missionaries, who are laboring to introduce the Gospel among the coast tribes. In this respect he differs widely from some superficial and sneering travellers whose books have been thrown on the public the last few years. We may add that if M. Du Chaillu's book were a pure *fiction* it must be allowed to go far ahead of Robinson Crusoe.

**GREAT FACTS: A POPULAR HISTORY AND DESCRIPTION OF THE MOST REMARKABLE INVENTIONS OF THE PRESENT CENTURY.** By Frederick C. Bakewell. New-York; Appleton & Co.

It would be difficult to name a more valuable work, in its line, than this of Mr. Bakewell. It has been well received and justly appreciated, and ought to be in the hands of young men, and of all men in fact who desire to obtain some knowledge of the great inventions of the present age, and of the scientific principles on which they rest.

**HOLY LIVING AND DYING.** By Jeremy Taylor. The same Publishers have issued a new edition of this immortal work, to commend which, in this day, is as unnecessary as to commend BAXTER'S SAINT'S REST. It is, in fact, one of the great "Religious classics" in the estimation of Evangelical Protestants who speak and read the English language.

**RECOLLECTIONS OF A JOURNEY THROUGH TARTARY, THIBET, AND CHINA IN 1845-'6.** By M. Huc. The Appletons have also issued a new edition of this very interesting book, every page of which is full of information about countries, nations, and tribes respecting whose geography, religions, manners and customs, the majority of American readers have known almost nothing at all, save what they have gathered from their school books. Mr. Huc is, or was, (for he is dead, we believe) a simple-hearted honest French

Roman Catholic Missionary Priest, of the Congregation of St. Lazarus. With inimitable *naivete* he relates some things that are indeed marvellous, but the book is in the main quite reliable. It is certainly highly interesting. We wish it had a sufficient number of good illustrations. Books of travels ought to have good maps, for all readers do not possess them; and when they do they are not always at hand.

**METHODIST QUARTERLY REVIEW,** (For July, 1861.) We are happy to say that this Periodical will sustain the reputation which it has so fairly won. Dr. Whedon proves himself equal to his predecessors in the Editorial Chair, and this is no mean praise. The July number of this Review contains several able articles of the usual length. One of them (the first) is on *The Temporal Government of the Pontifical States*, and contains a large amount of information in the compass of some 18 or 20 pages which it would be difficult to find elsewhere without a great deal of trouble. There is an interesting article (a continuation) on *Atmospheric and Oceanic Currents*. There is a long review of *Sir William Hamilton's Philosophy*, that does credit to the writer whoever he is. There is a curious article on *The Future of a Cotton State Confederacy*. The Review of Mr. Eaton's *Plea for the Preacher's wife*, and the biographical notice of the *Rev. Enoch Mudge*, are interesting and valuable. The article on the *Distinction between Automatic Excellence and Moral Desert* is worth a careful study. Those who in reading a Review are in the habit of commencing with the "short" articles, will find nearly 40 pages in the latter part of this number quite to their mind, for they contain Book-Notices, Summaries of the Reviews, condensed Religious Intelligence, etc., etc.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JULY TO THE 1ST OF AUGUST, 1861.

### NEW-HAMPSHIRE.

Keene. Dr. D. Adams, - - - - \$10 00  
Bedford. Presb. Ch. and Society, - - - 24 00

### VERMONT.

E. Hardwick. Rev. J. Terry, Jr., Coll'n in his Church, - - - - 6 00  
St. Albans. Mrs. C. L. James, - - - - 3 00

### MASSACHUSETTS.

Whately. Cong. Ch. and Soc'y in part of l. M. for Rev. J. W. Lane, - - - - 9 00  
" Friends of the Christian Union by the hands of Rev. S. Harding - - - 10 33  
Salem. N. C. Robbins, to make himself a L. M., - - - - 30 00  
Boyleston Center. Rev. D. Wight, Jr., - - - 5 00  
Boston. Old South Cong. Ch. Soc'y, add - - - 10 00  
" Essex St. Cong. Ch. & Soc'y add - - - 10 00  
Norfolk Co. A friend, - - - - 20 00

RHODE ISLAND.	
Providence. Beneficent Ch. and Soc'y for Miss'n in Florence, Italy, . . .	184 50
CONNECTICUT.	
New London. Bequest of the late Mrs. S. Cleveland, by Wm C. Crump Ex. . .	50 00
So. Windsor. Mrs. Clarissa Olcott, . . .	3 00
Milford. Ch. and Cong. of Rev. J. Brace, . . .	30 00
Norwich. Mrs. Thos., Lathrop per L. A. Hyde Esq., . . .	10 00
Cheshire. Wm. Law, Esq., for Italy, . . .	100 00
Greenwich. H. M. Benedict, . . .	10 00
Watertown. Cong. Ch. per D. Woodward Esq., . . .	30 00
New London. 2d Cong. Ch. and Soc'y, . . .	61 18

NEW-YORK.	
Port Richmond. R. D. Ch. per S. Squires, Esq., . . .	50 00
Clarkstown. D. R. Ch. Rev. T. J. Quick, per M. Blauveit . . .	9 71
Leroy. 1st Presb. Ch. by J. H. Stanley, Tr. Troy. 1st Presb. Ch. per C. P. Hartr, Tr. . .	40 64
Auburn. 1st Presb. Ch. per H. J. Brown Tr. Lewiston. Presb. Ch., Rev. J. Cook part L. M., . . .	106 11
Seneca. Presb. Church, . . .	10 00
Brockport. Presb. Church, . . .	26 00
" Baptist Church, . . .	24 00
Ogden. Presb. Church, bal. . . .	1 60
Spencerport. Cong. Church, . . .	2 00
Parma Corners. Bapt. Church, . . .	11 03
Genoa Five Corners. Cong. Church . . .	1 65
Northville. Presb. Church, . . .	3 95
Schenectady. Presb. Ch. Rev. J. T. Backus D.D. Pastor . . .	7 18
	59 75

NEW JERSEY.	
Newark. Park Presb. Church, . . .	23 53
Paterson. Mrs. C. B. Atterbury, . . .	10 00
Hightstown. Presb. Church, . . .	6 00
Tittusville. Presb. Church, in part . . .	5 00

PENNSYLVANIA.	
Pittsburg. 4th United Presb. Church, . . .	5 00
Newtown. David Feaster, . . .	5 00

MARYLAND.	
Baltimore. " M " . . . . .	10 00

KENTUCKY.	
Lexington. A Well Wisher, . . . . .	1 00
Louisville. Wm. Garvin \$10, L. L. Warren \$5, Mrs. Speed \$1, Mr. Butler \$1, Mr. Hubbard 85c., L. Richardson \$5, . . .	22 85

INDIANA.	
Mooresville. Jesse Hadley in full of L. M. . . .	1 70
Plamfield. E. Morris . . . . .	1 00
Balubridge. A friend \$1, Mr. Morrison, 50c. Mr. Fyfe 50c., Mr. Hills \$1, Mr. McClarey \$1, Mr. McCorkle, \$2 . . . . .	6 00

OHIO.	
New Concord. Rev. H. P. McClurkin . . .	1 00
Springfield. Seed Corn for Italy, . . .	5 00
Columbus. Benj. Talbot for Italy, . . .	5 00
Marietta. 1st Cong. Ch.—add, . . . . .	1 50

Cincinnati L. Fay for L. M. \$10, Messrs. Thomas—Shaffer—Hicks—Mrs. Andrews, Kilbreath, Bodley, Rankin and Miss Groesback each \$5, . . . . .	50 00
" Messrs. Sellow, Fisher, Wright, Haughton, Mrs. Bates, Tweed, and McLelland \$3 each, . . . . .	21 00
" Messrs. Burton, Moyer, Conner, Gordon, Pendleton, Rankin, and Mrs. Fisher, each \$2, Mrs. Johnson \$2 50 . . . . .	16 50
" Mrs. Dunning, \$1 15, Messrs. Searles, Snively, Reed, Dalton, Nixon Moore, Cooke, Hale, Kennell, Epply, Ayers, Laws, Sterrell, Wells, Marshall, Diamond, Glenn, Woods, Knowlton, Bennett, Carrighan, Lewis, Webb, Minor, Wilshire, Newton, Brasheas, Mendelhall, Dalton, Whetstone, \$1 each, . . . . .	31 15

" Messrs. Peebles, Stacy, Dair, Morehouse, Horne, Moore, Dorr, Frazier, Proctor, Thomas, Evans, Richardson, Bailey, Trever, Lang, Stewart, Radish, Bradford, Harris, Banister, Mitchell, Coleman, Gallagher, Brown, Johnston, Judkins, Powell, Walker, Scott, Davis Crawford, Davis Fox, Porter, Holden, and Heron, \$1 each, . . . . .	36 00
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" Mrs. Tucker, Justus, Mitchell, Foulds, Hall, Daer, Templeton, Ross, Dickson, Taylor, Baily, Stetinius, Perin, Emory, Goodhue, Duncan, Redhead, Thompson, Mann, Hopkins, Bigler, Hill, Lusty, Pulte, Dare, Avery, Yeatman, Mudge, Brown, Oliver, Thomason, Edwards, Avery, Pettebone, Foulds, McLaren, Florer, Morris, Chine, Maddox, Collum, Pogue, Short, Barr, Langstaff, Rowell, Reeder, Weasner, Worthington, Speer, Marshall, Jones, Bishoprick, Wilson, Locke, Marshall, Tweed, Carroll, Upson, Noble, Baker, Talbot, Henning, Carpenter, Tomlinson, Schuan, King, Bice, Clawson, Arthur, Jones, Mitchell, Holman, Butler, Smith, Miller, Wilson, and Aydedott, \$1 each, . . . . .	78 00
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" Mrs. Clenny, Brotherton, Burnet, Burt, Burnet, Bliss, Gallagher, Heeley, Racine, Wittmer, Daniels, Eggleston, Baker, Rice, Jelke, Davis, Blackman, Rae, Hale, Niles, Shirkeel, Lynd, Hurd, Dole, Baker, Torrence, Morrison, Fosdick, Ehrman, Ford, Fox, Foot, Odeorne, Orr, \$1 each, . . . . .	34 00
Eighteen others, 50c. each, . . . . .	9 00
Four others, . . . . .	88
Cleveland. Mrs. A. Washington, . . . . .	30 00

MICHIGAN.	
Monroe. Presb. Ch., . . . . .	19 50
Grass Lake. Cong. Ch., . . . . .	7 12
Albion. Mrs. Moore, . . . . .	25

CANADA.	
Brantford, C. W. Cong. and Wesleyan Chs. . . . .	34 75
Dundas, " Wesleyan Ch., . . . . .	26 40
Paris, " Presb. and Wesleyan Ch's. . . . .	24 50
Woodstock, " Free Presb. & Wesleyan Chs. . . . .	24 00

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